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American Bible Society.

FOREIGN DISTRIBUTIONS.

We insert in our columns with much pleasure, the following report and resolutions of the Directors of the American Bible Society, adopted at their stated meeting in November. It will be seen that they have determined to appropriate, in the course of the ensuing year, $5,000 to be employed by the mission at Bombay in printing the Bible in the Mahratta language; $5,000 to aid in printing the New-Testament in the language of the Sandwich Islands; $5,000 to aid the American General Baptist Convention in publishing the Scriptures in the Burmese language; and that they contemplate an edition of a portion of the New-Testament in the Mohawk language. This enlargement of their operations forms an important era in the history of the Society. We cannot doubt that it will meet with the cordial approbation of the christian community, and incite to greatly increased pecuniary contributions in support of the Society.—*N. Y. Obs.*

At the stated meeting of the Board in November, applications were presented from the American Board of Commissioners for Foreign Missions, soliciting aid to print the Sacred Scriptures at Bombay, and at the Sandwich Islands, and from the Baptist General Convention, for aid to print the Scriptures in the Burmese language; propositions were also submitted at the same time for printing the New-Testament in Modern Greek, and some portions of it in the Mohawk language. An interesting communication from the Missionaries at the Sandwich Islands was received on the day of meeting, acknowledging the receipt of a donation formerly made them, by the Board, and presenting an interesting view of the fields prepared, and rapidly preparing in those "Isles of the sea," for the profitable dissemination of the *Word of Life*. A communication had been previously received from the New-Jersey Bible Society, proposing, in behalf of that and other Auxiliaries of the state, to raise the funds necessary to supply those Islands. These peculiar indications of divine providence were not to be disregarded. After serious deliberation upon the present circumstances of the Society, and the importance of the objects proposed, the applications were all referred to the committee on Foreign Distributions; and the Board adjourned to meet the following week. At this meeting the Rev. Dr. Milnor, chairman of that committee, presented the following Report, which was unanimously adopted:

REPORT

OF THE COMMITTEE FOR FOREIGN DISTRIBUTIONS.

The Committee for Foreign Distributions to whom were referred a communication from the Board of Commissioners for Foreign Missions, applying to the American Bible Society for assistance in publishing the Sacred Scriptures in the Mahratta language, and in that of the Sandwich Islands,—a letter from the New-Jersey Bible Society, offering to raise in that state, funds for the latter object,—a resolution proposing that this society print an edition of the New-Testament in Modern Greek,—a resolution proposing a grant of money to aid the Baptist General Convention of the United States in publishing the Scriptures in Burmah,—and a letter from Dr. Lacy, accompanied by a translation in manuscript, by the Rev. C. Williams, of the three epistles of St. John, in the Mohawk languages, for publication by this society, beg leave to present the following Report:

Although this Institution does not, by its title indicate the design of extending its operations beyond the continent of which our country forms a part, yet that, at its very commencement, foreign operations were within the contemplation of its founders, is evident from its being declared in the second article of the constitution that the society "will, according to its ability extend its influence to other countries, whether Christian, Mahomedan, or Pagan." Our southern neighbors in Mexico and South America, enlisted the sympathies of the Board of Managers in their behalf several years ago so far as to induce a publication of the Scriptures in the Spanish language, and, to as great an extent as practicable, they have been transmitted to those countries for circulation; but unhappily the political convulsions by which they have been distracted, the influence of a bigoted priesthood, and the exclusion, as it is believed duty required, of the apocryphal books from one edition, have prevented more than a very limited circulation of the sacred volume amongst them. Some pecuniary grants have also, from time to time, been made, and also copies of the Scriptures granted, with a view to the benefit of the people of other quarters of the globe. A statement of these will accompany the present report, in order that the Board may have before them a view of their past foreign operations, and be able to determine whether, in the retrospect of what has been already done, its small amount be not calculated to awaken our attention to this part of our duty, and to recommend the measures which the committee intend, at the close of this report, to propose for the adoption of the Board.

In their reference to the past transactions of the Board on this subject, it is not designed by the committee to cast any reflection on its present or former members. Claims of an imperative character at home were undoubtedly to be met before generosity to any considerable extent could be exercised abroad, and at no time have our funds been as competent as could be desired even for our domestic wants. But admitting that we have heretofore done what we could, it now becomes a serious inquiry, whether duty to our highly important trust, and the reasonable expectations of the christian public, do not require our engagement on a more liberal scale than heretofore in the work of Foreign Distribution. It is true that the great design on which the society entered at its anniversary, in 1829, of supplying all the destitute families in the United States with a copy of the Bible, is not yet fully accomplished, and equally true it is that in the prosecution of the measure a considerable debt has been contracted. But toward the general supply so much has been done as to afford a reasonable prospect of its early completion, and the debt which has been incurred is in a course of gradual liquidation. The accumulation of a very large supply of the English Scriptures in the Society's Depository, it is presumed, will for some time to come so lessen the current expenditure for their publication as to enable the Board to apply its resources to the diminution of the debt; and if our auxiliaries can be excited to the payment of the balances due to the society, and to a more animated prosecution of their labors in the collection of further funds, it is hoped means may be accumulated adequate to the entire extinguishment of every claim against the society, the regular prosecution of its domestic operations, and the transmission of the word of life to the destitute in other lands. Your Committee have given this subject much consideration, and have, in their own minds, come to the conclusion that motives both of duty and expediency powerfully commend the latter object to the attention of the Board. That a gradually increasing interest in the spiritual welfare of the heathen, and of nations professing christianity in so corrupt a form as to be little better than heathenism, has for several years past pervaded the religious community none can doubt. That at the present, more than at any former period, zeal for Foreign Missions is felt by Christians of almost every religious name is equally true, and that the operations of this Society ought, as far as practicable, to be moulded into a consonance with public feeling and expectation on this interesting subject, is the result to which the deliberations of your Committee have compelled them unitedly to come.—The missionary in foreign lands can do little without the Bible. While its sacred truths and precepts form the basis of all his ministrations, he should be able to give the blessed book itself to those among whom he labors in a language which they understand, that they may learn more fully the whole mind of the Spirit as there revealed, and have constantly before their eyes the only unerring directory of the faith and practice of moral and accountable beings. In this view the labors of the British and Foreign Bible Society in the work of the translation and the distribution of the Scriptures in languages in which they had never before been published, have been unspeakably useful, and will be transmitted to future ages as among the most glorious achievements of christian beneficence since the days of the apostles. It is not, in the opinion of your Committee, a matter to be at all questioned, that missionary enterprise and exertion have been most essentially aided by the means now referred to. It is as little to be questioned, that without it they would have made comparatively little progress, and in many instances have failed in the accomplishment of their desired ends. Let it be understood that in thus connecting together as inseparable associates the Bible and the Missionary cause, your Committee are not disposed to depart in the smallest degree from the unsectarian spirit of our institution. They would make the Missionary Societies of all the religious denominations united in the support of the American Bible Society, the almoners of its bounty to distant lands, and if the more extensive character and operations of some missionary institutions should require larger grants than others, it will only be because the Providence of God has enabled them to become to a greater extent than others our agents in the distribution of the Bible, a work in which it is desirable all should be engaged to the utmost possible extent. It is in this view that the Committee have not hesitated to propose liberal donations to the Missionary Societies that now solicit our aid. To a considerable extent Missionary Societies are necessarily attached to, or derive their support from particular denominations. If on this account grants were to be denied, we should be entirely destitute of any medium through which foreign Scriptures could be placed within the reach of those for whom they are designed. If equal favor is shown to all in proportion to the scope of their operations, and their consequent ability profitably to disseminate the Scriptures, surely all true Christians will see in their employment for this purpose no cause for jealousy, but on the contrary abundant reason to bless God for opening to us such salutary channels for our benificence, such a happy means of effectuating the noble work which he has committed to our hands.

It is far from the design of the Committee to become the eulogist of any particular institution engaged in the missionary enterprise; but it will not be deemed improper in them to state that the extensive range of operation embraced by the Board of Commissioners for Foreign Missions, affords them facilities both in the publication and circulation of the Scriptures among the heathen, which warrant the large appropriations the Committee intend to recommend to be made to that body. In the character of the officers of that institution, and of its missionaries, the Society will have a pledge for the faithful application of the monies committed to its trust: and it is a circumstance calling for gratitude to God, and calculated to justify the proposed measure that the New-Jersey Bible Society, by a felicitous, though as far as the Committee are advised, an undesigned coincidence, should have tendered a pledge on the part of that spirited auxiliary to furnish the necessary funds to meet the grant intended for one of the principal scenes of labor now occupied by the Board of Commissioners for Foreign Missions.

The considerations which have been suggested as urging to our more extensive beneficence toward foreign lands, apply with appropriate force to the grant proposed to be made to the Baptist General Convention; though the Committee regret that they have no direct application or documents from that body to which they can refer themselves or the Board for information, and have consequently thought it most expedient to leave a blank in the resolution which they are happy to report in favor of their mission to Burmah.

The third of the subjoined propositions is designed to originate measures for the supply of the New-Testament to Greece. The Committee need not dwell on the interest which has been felt throughout our country in the emancipation of this nation from the yoke of their oppressors.—With those who love the gospel in its purity, and who desire through its influence the salvation of men, it is an object of the most intense anxiety that their known destitution of the Sacred Scriptures should be supplied with as much liberality as has been extended to their temporal wants.—Existing and proposed American agencies in that once classic land will furnish us with ample means for the judicious distribution of our proposed publication, which the Committee anxiously desire may receive the sanction of the Board.

The resolution on the subject of the translation of a part of the Mohawk Scriptures by the Rev. Eleazer Williams, requires no remark; and the expediency of the last resolution proposing the publication of a circular by the committee on Foreign Distributions, they commit without remark to the judgment of the Board, both as it regards the measure itself, and the source from which it should emanate.

Your Committee will, in conclusion, add a remark or two on the fitness of the proposed measures in favor of Foreign operations at the present time.

On any connection which they may have with a due regard to the financial circumstances of the Society, they refer themselves to that department of the Board to whom its pecuniary interests are confided. They believe, however, from the information they possess, that in view of our present and prospective state, there is no reason to apprehend any obstruction to our ordinary operations, much less any danger to our institution, from such a measure of liberality toward Foreign objects as is now proposed. Surely, if we presume our respected auxiliaries to be actuated by feelings like our own, and the Committee believe we may, we cannot doubt that they will respond with cheerfulness and alacrity, to the call which it makes on their Christian charity and zeal. Some such appeal as this seems to be peculiarly necessary at the present juncture, to revive that spirit which only now slumbers, because the motives to exertion seem to have ceased. In many neighborhoods the wants of the destitute have been fully supplied, and though it cannot be long, with our rapidly increasing population, until new destitution will every where call for new exertion, yet in this interval of obvious apathy in too many places, what an arousing effect may not the presentation of new objects of beneficence produce? In the minds of those who are daily concerned and praying for the destitute abroad no less than those at home, who feel a lively interest in Missions, and who rejoice at every fresh accession to their number from the American churches, it will excite emotions of gratitude, and fresh efforts for our cause, that with a continued and steady regard to the necessities of our immediate brethren, we are beginning efficiently to remember those from whom we are more widely separated, and that with such unprecedented cause for gratitude to the author and giver of all our benefits for our multiplied mercies, both temporal and spiritual, we are giving practical evidence of our thankfulness by a willingness to devote our prayers, our labors, and our substance to the dissemination of his truth, and the extension of the kingdom of his dear Son in our fallen, miserable world.

The committee propose to the Board for their consideration, the following resolutions:—

Resolved, That, relying on the continuance of the Divine favor to this institution, and on adequate means being furnished for this purpose by its auxiliaries and friends, in addition to our ordinary operations, the Board will endeavor to render, in the course of the ensuing year, the aid requested by the Board of Commissioners for Foreign Missions, viz:—the sum of five thousand dollars, to be employed by the Mission at Bombay, in printing the Holy Scriptures in the Mahratta language; and the further sum of five thousand dollars, to be employed in printing an edition of 20,000 copies of the New-Testament in the native language of the Sandwich Islands, either by the Missionaries there, or at our press, as on future consultation may be deemed expedient.

Resolved, That the Board receive with great satisfaction the communication of the New-Jersey Bible Society, proposing in behalf of that and other Bible Societies in New-Jersey, to collect the funds necessary for supplying the inhabitants of the Sandwich Islands with the Holy Scriptures, and to appropriate the same through the medium of the institution; and that this Board having resolved to apply the sum of five thousand dollars to the above object, in the course of the ensuing year, will most gladly rely on the said Societies for these funds, and will appropriate them to the designated object, as fast as they shall be received.

Resolved, That it is expedient, as soon as circumstances will permit, for this Society to print an edition of 30,000 copies of ths New-Testasnt in modernGreek, for distribution in Greece and the adjacent countries; and that the standing committee be authorised to procure without delay, stereotype plates for the same, according to the copy published by the British and Foreign Bible Society; and to commence printing as soon as the receipts of the Treasury shall render it convenient.

Resolved, That the sum of five thousand dollars be appropriated and paid within the ensuing year, to aid the Baptist General Convention of the United States for Foreign Missions, in publishing the Scriptures in the Burman language.

Resolved, That the Committee on Foreign Distribution be authorized to have one thousand copies of the three epistles of St. John printed in the Mohawk language, as soon as they shall obtain satisfactory evidence of the correctness of the translation made by the Rev. Mr. Williams.

Resolved, That it be the duty of the Committee on Foreign Distributions to prepare a Circular Address to the Auxiliaries and friends of this Society, representing the claims of the Foreign objects above specified, and soliciting their prompt and liberal contributions, to enable the Society to carry into effect the above resolutions, in addition to its ordinary operations, and that the said circular be presented to this Board for its approbation, and to be signed by the officers of this Society.

Signed by order of the Committee,

JAMES MILNOR, *Chairman.*

November 10, 1831.

Subscription to Creeds.

The following extract from the last number of the Biblical Repertory, is published at the request of two correspondents, residing in different sections. The article is written with considerable ability; and presents, in our opinion, a correct view of a subject which has of late elicited no small share of attention.

"The great majority of ministers and private Christians are evidently of one mind as to the necessity of creeds. The great dividing question is, how is the subscription or assent to our standards to be interpreted? Or, with what degree of strictness is the phrase "system of doctrines," as it occurs in the ordination service, to be explained? On this subject, which is one of vital importance, there are, if we do not mistake, two extremes equally to be lamented. On the one hand, there are some, who seem inclined to give the phrase in question, such a latitude that any one who holds the great fundamental doctrines of the Gospel, as they are recognised by all evangelical denominations, might adopt it, while on the other, some are disposed to interpret it so strictly as to make it not only involve the adoption of all the doctrines contained in the Confession, but to preclude all diversity in the manner of conceiving and explaining them. They are therefore disposed to regard those, who do not in this sense adopt the Confession of Faith and yet remain in the Church, as guilty of a great departure from moral honesty. This we think an extreme, and a mischievous one. Because, it tends to the impeachment of the character of many upright men, and because its application would split the Church into innumerable fragments. These are among its most prominent evil tendencies. That it is an extreme, we think obvious, from the following considerations. It is making the terms of subscription imply more than they literally import. Two men may, with equal sincerity, profess to believe a doctrine, or system of doctrines, and differ in their mode of understanding and explaining them. 2. Such a degree of uniformity never was exacted, and never has existed. The Confession as framed by the Westminster Divines, was an acknowledged compromise between different classes of theologians. When adopted by the Presbyterian Church in this country, it was with the distinct understanding that the mode of subscription did not imply strict uniformity of views. And from that time to this, there has been an open and avowed diversity of opinion on many points, among those who adopted the Confession of Faith, without leading to the suspicion of insincerity or dishonesty. 3. It is clearly impossible, that any considerable number of men can be brought to conform so exactly in their views, as to be able to adopt such an extended formula of doctrine precisely in the same sense.

"But if, as we think, nine-tenths of the ministers of the Presbyterian Church, will be ready to admit, there is some diversity of opinion admissible among those, who, with a clear conscience, can say they adopt the Confession of Faith as containing the system of doctrine taught in the sacred Scriptures, where is the line to be drawn? What departure from the strict historical sense is allowable? This is confessedly a very delicate and difficult question, one on which we shall express our views with candor, though with deference to those who may differ from them. It has been said by some of the most prominent and zealous defenders of our standards, that they are willing to allow the same latitude of interpretation, which the old Synod which adopted the Confession would have done. This might be a very safe and excellent rule, could it now be clearly ascertained and authenticated to the Churches. As this, however, seems impossible, it may be stated in other words, although, perhaps, much to the same effect. The very terms "system of doctrines," conveys a definite idea—the idea of a regular series of connected opinions, having a mutual relation and constituting one whole. In professing to adopt the Confession of Faith as containing the system of doctrines taught in the sacred Scriptures, a man professes to believe the whole series of doctrines constituting that system, in opposition to every other. That is, he professes to believe the whole series of doctrines which go to make up the Calvinistic system, in opposition to the Socinian, Pelagian, Semi-Pelagian, Arminian, or any other opposite and inconsistent view of Christianity. These doctrines are clearly expressed; such as the doctrine of the trinity, the incarnation and supreme deity of Christ, the fall and original sin, atonement, justification by faith, unconditional personal election, effectual calling, perseverance of the saints, eternal punishment of the wicked, &c. &c. &c. Now, every man who, *ex animo* and *bona fide*, believes, all these doctrines, does, according to the correct interpretation of language, hold the "system of doctrines" contained in the Confession of Faith. And, we think, so long as this is done, we are safe. With respect to each of these several points, there are, and safely may be, various modes of statement and explanation consistent with their sincere reception. Thus, with regard to the Trinity, some may be able to adopt every expression found in the Nicene creed, or in Bishop Bull's exposition of it, while others may feel a strong repugnance to many of its phrases, and yet adopt every idea essential to the doctrine. And thus, too, in relation to the vicarious atonement of Jesus Christ, some may adopt the strict *quid pro quo* system; others the infinite value theory; others that of its universal applicability; and yet all hold the doctrine itself. And thus, in reference to effectual calling, some may have one, and some another theory as to the mode or order of divine influence; some supposing divine illumination to precede the sanctification of the heart; and others regarding the former rather as the result of the latter; and yet, all believe that the effect is infallibly secured by the immediate agency of the Holy Ghost. In short, there are, with regard to every doctrine, certain constituent formal ideas which enter into its very nature, and the rejection of which is the rejection of the doctrine, and there are certain others, which are merely accessory and explanatory. About the latter, men may and will differ, though they agree as to the former. Such diversity always has and always must exist, where any considerable number of men unite in adopting the same extended formula of faith.—If it be asked, what latitude of explanation is to be allowed? we should answer, any which does not really effect the essentials of a doctrine. But who is to judge whether an explanation does or does not interfere with what is essential to a particular doctrine? We answer, in the first place, this is a question for every man to answer in the sight of God. It is to him a matter of the greatest interest and responsibility, to determine whether he really rejects the doctrines which he professes to receive. But secondly, the Presbytery has a right of judgment in all such cases. To enable them to do this intelligently, is one great object of the examination to which every candidate for ordination is subjected. It is their business to decide this very point, whether the candidate believes or not the doctrines of our standards, and they are under the most solemn engagements to God and their brethren, to do this honestly. And here the matter must be left. There can be no rule which does not place the responsibility of deciding on its application somewhere. There can, however, be no serious difficulty on this subject, so long as the determination is conscientiously adhered to, of admitting no one who rejects or explains away any of the doctrines constituting the system contained in the Confession.

"The advantages of adopting this rule, which seems to us sufficiently definite, are obvious. It would put a stop to a multitude of difficulties—to much general crimination on the one hand, and much loose declamation on the other. It would furnish ground on which, it is believed, the strictest friends of the standards might safely leave the cause of truth, and where they would be joined by the great mass of all consistent and sincere Presbyterians. It would prevent the thousand evils which must arise from having a constantly varying rule on this subject—or from having one principle in theory and another in practice—or from attempting to enforce a degree of uniformity, impossible in the present state of human nature. While, however, such unauthorized strictness would ruin any Church on earth, it is no less obvious that the other extreme would lead to the same or still more disastrous results. There is, in the first place, a departure from strict moral principle in professing to receive a system of doctrines and yet rejecting one or more of its constituent parts; that is, in giving to the phrase "system of doctrine," such a latitude of construction as is inconsistent with all just rules of interpretation. If the question, what do these words, "system of doctrines" as they occur in the ordination service, mean? were submitted to a thousand impartial men—nine hundred and ninety-nine would no doubt answer, they mean the Calvinistic system distinctively as exhibited in our standards; and consequently that no man, who denied original sin, efficacious grace, personal election, decrees, or perseverance of the saints, or any of its characteristic parts, could with a good conscience, profess to receive it. The demoralizing tendency of a mere *pro forma* subscription therefor, is one of the greatest of all objections to latitudinarianism on this subject. It is morally wrong. It is a violation of truth, in the estimation of all impartial men, and in the eye of the world. Better a thousand times to alter or discard the Confession than to sanction such a principle. But, secondly, it would effectually destroy the very intent of a creed. For if the principle be once admitted that one of the doctrines of the system may be rejected, there is an end to all meaning in the profession to adopt. One may reject one doctrine, and another another; one the doctrine of original sin, another that of election, and a third, both. It is no longer the system of the Confession, but one which an Arminian, Pelagian, Socinian or Deist might, on this principle, adopt. It is clearly absurd to have a rule of interpretation which defeats the very object of an instrument. Thirdly, such a rule would obviously lead to the prostration of the cause of truth, to a great extent. For although we do not maintain that creeds are able to uphold the truth in times of general defection, yet we think it obvious, that much of their want of efficacy in this respect is to be ascribed to lax views as to the terms of subscription, prevailing during the incipient stages of such defection, which opens the door to all manner of heresies, and takes from the Church the power of discipline for matters of opinion. There seems to be no more obvious principle, than that while a body professes to hold certain doctrines, it should really hold them. If the doctrines are discovered to be erroneous, let the profession of them be discarded.

"These are the principles, which, if we mistake not, the great mass of Presbyterians are ready to adopt. They are ready to say that no man can consistently be a minister in our Church, who rejects any one of the constituent doctrines of the Calvinistic system contained in the Confession of Faith; while, from necessity and from principle, they are willing to allow any diversity of view and explanation not destructive of their nature, that is, not amounting to their rejection."

From the Boston Recorder.

Objections to Colonization.

We find the most popular of these stated formally and together in a paper signed 'Justitia,' in the Christian Register, and embrace the opportunity to make a few remarks upon them. We copy the objections in the writer's own language.

1. "The main principle on which the Society rests, namely that the free blacks are so bad that they ought not to be endured in this country, is false."

This is not the 'main principle,' nor even a principle on which the Society rest. The first object of the Society is to establish a colony of intelligent, virtuous, industrious, and enterprising coloured people, on the coast of Africa. Can this be done by sending there persons 'so bad that they ought not to be endured in this country?' The views and intentions of the Society respecting the influence of this undertaking on the free blacks themselves, are, that it will place before them a colony of men of their own color, enjoying all the advantages of an independant, civilized, and prosperous community—that such a colony cannot exist without exerting a powerful and elevating influence on all free blacks who may become acquainted with it—that the encouragement it will hold out, will be the most extensively influential inducements to the acquisition of knowledge and the formation of character, that can be brought to bear upon them—that the colony will thus tend more to improve the character of the free blacks who remain at home, than any direct efforts for that purpose that could be made without it—that, were the improvement of our free coloured people the only object to be accomplished, no plan has ever been pointed out, at once so easy of execution and of so much promise, as this. Such, and not simply to get rid of bad neighbors, is the aim of the Colonization Society. No one, it is presumed will deny, that the character of our colored population, as a whole, is such that the adoption of some effective plan for its improvement is extremely desirable.

2. "The Colonization Society increases the prejudice against the African race, and thereby injures the free people of color in this country."

Just the contrary; and in three ways. (1.) Liberia, as is remarked by the Westminister Review, furnishes a sphere for the triumphant developement of the Negro intellect and character. Will a Negro community, flourishing in all the arts and virtues of civilized and Christian life, 'increase the prejudice against the African race?' Does the remembrance of such men as Paul Cuffee, Lott Carey, and other excellent and noble-minded people of color, foster such prejudices? Does the advancing civilization of the Cherokees increase the prejudice against the Indian race? The fact is, that the character actually attained, at this early period, by the colony, is already operating more powerfully to do away the prejudice referred to, than all the declaimers against it that ever harangued or wrote. (2.) Benevolent effort cherishes the kindest feelings towards the objects, not prejudice against them. This every one knows who has ever tried to do any thing for the good of others.—African colonization is an effort of this kind; and it is the farthest possible from being an exception to the general rule, in its influence on the feelings of those engaged in it towards the objects of their beneficence. We could mention some beautiful living illustrations of this point—examples, the memory of which is to the spirit weary and wounded by unconquerable perversity or blindness, a cordial and a balm. (3.) By keeping the attention of benevolent men fixed on the improvement of the people of color, it has led and is leading to a variety of plans and efforts for the accomplishment of that object.

3. "The Colonization Society checks emancipation, and prevents all measures for improving the condition of the slaves."

Answer. (1.) Many of the colonists now settled at Liberia were slaves, and have been emancipated as emigrants. But for the Colonization Society they would have remained slaves. (2.) Many who are now about departing for Liberia, from Virginia and Georgia, have been emancipated on condition of their emigration. (3.) The laws of most of the slave-holding states prohibit emancipation without removal—which laws were in a majority of cases, if not without exception, enacted either before the Colonization Society was formed, or by Legislatures opposed to that Society. Many individuals who wish to emancipate their slaves think it would be an injury rather than a favor to send them to the North. (We are stating *facts*, not maintaining the justice of the laws or the soundness of the opinions that we have occasion to mention.) To the slaves of such men Liberia secures their freedom. (4.) Great efforts have been made in Kentucky during the last year, in favor of the Colonization Society; and one of the results, as testified by a witness every way competent, is, 'a gradual and interesting change in the opinions, views, and feelings, of many slave-holders, on the subject of emancipation. Already,—continues our authority*—a number of slave-holders have united in an emancipating Society in Kentucky, to set free all their slaves which are born during or after the present year, when of age, provided they will join the Colony in Africa. And they pledge themselves to educate, and thus prepare these human beings to appreciate the blessings of freedom, and be qualified to take care of themselves.' (5.) In the discussions now in progress in Virginia, colonization is uniformly spoken of by the advocates of the abolition of slavery, as that which renders the attainment of their object practicable, safe and comparatively easy. (6.) One of the printed Virginia memorials says: "We know that there are many of our people who would voluntarily surrender, now, or in a short time, all this property [slaves] owned by them, to the Commonwealth, provided the means were dedicated for their removal, and comfortable maintainance, out of the limits of the United States, for a reasonable period." (7.) Our personal acquaintance with slave holders is not extensive; but having resided two years south of the Potomac, (not in a city, but in the country, in the midst of a purely slave-holding population) during which time we travelled several hundred miles with an earnest desire to learn the truth, and with some advantages that an entire stranger would not enjoy, we have at least as good a right to maintain our opinion, as those whose suspicions are their only authority. It is our unhesitating belief, then, founded on observations made as above, and information since gathered from various sources, that in the slave-holding states, *the advocates of the abolition of slavery and instructing the slaves are singularly unanimous in favor of the Colonization Society; and vice versa.* We know families where the slaves are instructed, to prepare them for emigration to Liberia, but none where they are instructed as a preparation for freedom elsewhere. We would by no means say that the unanimity on the above points is perfect and universal; but it is very general and very great.

4. "The Colonization Society directly promotes the plans of slave-holders for the perpetuation of slavery."

This is perhaps sufficiently answered under the preceding head. We will add, however, (1.) That the advoctes of slavery as a system are almost if not quite unanimously opposed to the Colonization Society; (2.) That, by keeping public attention, both in and out of the slave-holding states, fixed upon the evils of slavery, its tendency is to hasten its abolition. (3.) That by far the most irresistible arguments and impressive appeals against slavery as a system, that we have ever seen, have been made by advocates of the Colonization Society.

5. Another objection to the Colonization Society is, that it is opposed by all the respectable free people of color in the United States.

The proof of this is found in the meetings of people of color in some of the northern cities. It assumes that the most noisy are the most worthy; and overlooks the fact that the Colonization Society does not appeal to such easily excited passions and prejudices as those addressed by its opponents.

The above embrace the leading objections of Captain Stuart of London, as published in the Massachusetts Journal, with the exception of two, viz. that of expense.—which we have not room now to touch upon to any purpose,—and the following, which, for sake of uniformity, we shall number.

6. "The greater the number of slaves transported, the greater will be the value of the labor of those who remain; the more valuable their labor is, the greater will be the temptation to over-labor them, and the more, of course, they will be oppressed."

This objection derives all its plausibility from an oversight. The principle of political economy on which it is based—viz. that the price of labor, other things being equal, increases as the number of laborers decreases; and *vice versa*—is sound; but in applying it as above, another principle, no less obvious and quite as important in this discussion, is overlooked—the principle, namely, that *wherever free and slave labor are brought into competition, the latter becomes ruinous to those who employ it.* The slave holders in the British West Indies are enabled to carry on their business only by an enormous duty in their favor. In our own country, slaves are employed with profit on those crops only, which are not cultivated to much extent by free labor. Let us see then, how the transportation of slaves will operate.

A gentleman in Maryland owned, we believe, about thirty slaves—men, women and children. A few years ago, he gave them their liberty and sent them to Liberia. He has since carried on his plantation by free labor, and now says that—having regard only to his own interest and comfort—no consideration would induce him to revert to his former situation. He finds that he can carry on his business far more profitably and pleasantly, with three free laborers than he could with the whole company of slaves. (We think three to thirty is the proportion. We quote from memory, not having his statement at hand.) It is obvious that Mr. Murray's neighbors cannot remain uninfluenced by his example. The contrast betwen free and slave labor is before them; and palpable facts will gradually open their eyes. And so it must be wherever the two kinds of labor are brought into competion and comparison.—To send slaves from Virginia and supply their place by free laborers, then, is to introduce there, palpable demonstration of the worthlessness of slaves, as property. Thus Colonization, instead of increasing, will rapidly reduce, the estimated value of slave-labor, and of course loosen the unholy grasp with which the avaricious cling to their slaves.

Such and so baseless are the most popular objections urged against African Colonization. They are easily stated, furnish fruitful themes of declamation, and are well calculated to excite prejudice, especially among people of color.

*Rev. J. M. Peck, Rock Spring, Illinois.

First Theological Seminary in the United States.

The following account of "old Mr. Tennent" (father of Gilbert and William Tennent,*) and of the "school of the prophets" over which he presided, is extracted from the Journals of Rev. Mr. Whitefield. While Mr. Whitefield resided at Philadelphia, November 10, 1739, he was first introduced to Mr. Tennent, and speaks of him as follows:

"At my return home, was very much comforted by the coming of one Mr. Tennent, an old grey headed disciple and soldier of Jesus Christ. He keeps an academy about twelve miles off Philadelphia, had been blessed with four gracious sons, three of whom have been, and still continue to be, eminently useful in the church of Christ. He is a great friend to Mr. Erskine of Scotland, and, as far as I can find, both he and his sons are secretly despised by the generality of the Synod, as Mr. Erskine and his brethren are hated by the Judicatories of Edinburgh, and as the Methodist preachers are by their brethern in England."

"November 22. Set out for Neshamini, (twenty miles distant from Trent Town) where old Mr. Tennent lives, and keeps an academy, and where I was to preach to day according to appointment. About twelve we came hither, and found above 3000 people gathered together in the meeting house yard; and Mr. William Tennent, an eminent servant of Jesus Christ, preaching to them, because we had stayed beyond the time appointed. When I came up he soon stopped, and sung a Psalm, and then I began to speak as the Lord gave me utterance."

"After our exercises were over, we went to old Mr. Tennent, who entertained us like one of the ancient patriarchs. His wife to me seemed like Elizabeth, and he like Zachary; both, as far as I can find, walk in all the ordinances and commandments of the Lord blameless. It happens very providentially, that Mr. Tennent and his brethren are appointed a Synod, so that they intend breeding up gracious youths, and sending them out from time to time into our Lord's vineyard. The place where our young men study now, is in contempt called the college. It is a log house, about twenty feet long and nearly as many broad: and to me it seemed to resemble the school of the old prophets. From this despised place seven or eight worthy ministers of Jesus have lately been sent, and the foundation is now laid for the instruction of many others. The devil will certainly rage against them, but the work I am persuaded is of God, and henceforth will not come to nought."—*Spirit of the Pilgrims.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 18, 1832.

Slavery--Instant Abolition.

About two weeks ago, we received a letter from a subscriber in Illinois, requesting us to erase his name,—in connexion with the names of several others with whom he furnished us,—from our subscription list, on account of the publication of an article in our paper of November 23d, under the head of "Disgraceful Scenes." From indisposition, and other causes, we have deferred noticing this communication till now.

We pretend not to question the right of any one to discontinue taking our paper. The editorial articles on the subject of Slavery, that have recently appeared in the Luminary have not been written to court popular favor. Neither have they been written,—as we have reason to fear too much is now written on this exciting subject,—to elicit opposition and persecution. If we are at all acquainted with ourselves, no such motive has influenced us.

We believed, (as we still believe) our views to be correct; and believing so, we have felt it our duty to lay them before our readers. But, notwithstanding this, we cannot help thinking, that there is an uncourteous rashness and precipitancy in one's denouncing a publication, and withdrawing his support from it, merely because he finds in it a single article that does not chime exactly with his own creed. Editors, like other men, are fallible. And, amidst the haste in which they are often obliged to write, with the workman standing at their elbow, waiting for the result of their cogitations, should it be a matter of surprise, if they were sometimes to drop an indiscreet remark? And does such an offence furnish just ground for a long inflammatory let er, with a withdrawal of patronage?

But in reference to the present case, we design neither to make complaint nor apology. So far as we expressed our sentiments on the subject of Slavery, in the article above referred to, they were our *real* sentiments. We still believe them to be correct. But, in saying this, we do not wish our correspondent to understand us as sanctioning the inferences he has seen fit to draw from our article. For we confidently affirm, that according to the most simple and obvious interpretation of language, they are not fairly deducible from it.

In the article which, in the view of our correspondent, teaches such monstrous doctrines, we were freely expressing our sentiments respecting the atrocities of the domestic slave trade, which is carried on in the midst of our christian population. To prevent misapprehension on the part of our readers, we observed, in the course of our remarks, that it was not our intention to bring an *indiscriminate* charge against slave-holders. And expressed our belief, in opposition to the sentiments of some writers in the northern sections of our country, that there were cases in which human beings were held in bondage, "in strict accordance with the principles of humanity and justice." This our correspondent from Illinois thinks monstrous. And, in reference to the latter sentiment we have quoted says, "Here you come out boldly in support of the *greatest* evil with which America is cursed." Now, with due deference to our correspondent, and admitting,—as we do most cordially;—our present system of Slavery to be quite as bad as he describes it to be, we must be permitted to say, that we come out in support of no such thing. Nor, can the sentiment we have quoted above, from our paper of the 23d November,—(which sentiment is quoted in our correspondent's letter as the most exceptionable one, and on which he founds this serious charge against us)—taken in its connection, be fairly construed, according to any correct rule of interpretation, to convey any such sentiment. And we feel assured, that no impartial reader, who has not prejudged us, can, by reading the offensive sentence, with its context, find in it such a doctrine as we are here charged with advocating. We never dreamed of advocating, in the article in question, our present system of Slavery. Such a course would be completely changing the ground the Luminary has occupied, relative to this subject, since its first establishment. The very front of the article in our paper of Nov. 23d, shows that we had reference to *extreme cases*, and not to the system of Slavery in general, as it exists among us. The amount of our assertion was, that there are instances in which slaves are held in bondage, by citizens of this country, in accordance with the principles of justice and humanity. For the illustration and proof of this position, we refer the reader to recent articles in our editorial columns.

Because we believe, that an immediate and indiscriminate manumission of our slaves would be grossly unjust and injurious, both to our slave and free population, are we necessarily an advocate for holding our fellow-creatures in perpetual bondage? To say nothing of the soundness of the logic that can deduce such an inference from such premises, where is the *charity* in drawing such a conclusion? According to the doctrine of the advocates of immediate abolition, the individual who, contrary to his own desire, falls heir to a number of slaves, is bound to set them all immediately at liberty. What! the tender infants, the decriped, and the grossly vicious, all cast indiscriminately, upon society? And who shall be responsible for their support, their instruction, and their good conduct? Would such a procedure be a benefit to such liberated slaves themselves? Would it not be an infliction of injury upon the community? But we will, perhaps, be told, that we must leave the event of such a course with God. But, does justice, does humanity, does that universal law of charity, which requires us "to love our neighbor as ourselves," and, to "do unto others as we would wish them to do unto us"—does this universal law of love require such a procedure? We say, certainly not. What would individuals, in the situation of those we have described, gain by such a procedure? Liberty?—And will this magical sound supply the suffering infant with food, furnish raiment to protect the limbs of the enfeebled old man, or restrain and instruct the vicious and grossly depraved? Rational liberty we regard as the greatest of earthly blessings. But, in the case we have cited, would indiscriminate manumission, in any way, promote the amount of human happiness, or be in accordance with either the letter or the spirit of the Gospel of Christ? Well then, might we ask, in reference to such a case, *cui bono?*—To whose good will it tend?—where is the benefit? So much, then, in additional support of our position, that *there are cases* in which slaves may be held in bondage, without any violation of justice, humanity, or charity.

But again. Were every slave in Kentucky set free within a week, what would be the consequence? Could they exist in the present condition of our community? Who, that is at all acquainted with the facts in the case, needs a single argument to convince him that nine tenths of them could not. Would the neighboring *free states* receive them? Let the recent (shall we not say harsh and merciless?) measures, pursued towards this unfortunate class in a part of Ohio, furnish an answer. Shall we declare our slaves free, and then make such requisitions of them as will be virtually driving them beyond the limits of our commonwealth? Where is the justice, the humanity, the benevolence of such a course? But, are we told, in justification, that the principle of self-preservation made such a course, on the part of Ohio, necessary? Then, we say, let *us* endeavor to pursue a course fraught with less evil to *our* colored population. Shall that course contemplate their continuance in perpetual bondage? We say, God forbid! Let the work of emancipation go on as fast as a sound policy and the best interests of our colored population demand. And here we cannot forbear the expression of our gratification, that, not only has an asylum, admirably adapted to the condition of our slave population, been provided,—but means are in operation, which, we cannot doubt, will ultimately free our country from the fearful moral and physical evils under which it now labors, in reference to this subject, and plant a nation of freemen,—freemen not *nominally* but in fact,—on the benighted shores of injured Africa. We cannot doubt the ultimate success of the *American Colonization Society.* And however much some of the clamorous advocates of instant, immediate abolition may vent their rage against this noble institution, it will prosper, it will flourish. The experience of every day but proves the stronger hold it is gaining upon the affections of our enlightened citizens. The full and free discussions on the subject of Slavery, that are now taking place in Virginia, proves this fact, and the numerous petitions laid before Congress during its present session abundantly testify to its truth. Our intelligent community are beginning to see that the American Colonization Society presents the only door of hope to the Republic. They begin to feel that it, under God, furnishes our only hope of deliverance from the oppressive burden that now threatens our ruin. Then let the friends of this institution labor in its behalf with redoubled energy and zeal. Let its enemies examine, candidly and impartially, the claims of this noble charity, upon their cordial support, and the scathing, withering influence that is now exerted upon us shall be withdrawn. Our own happy country shall be, not only in name, but in truth, "the land of the free," and Africa, deeply injured Africa, shall not only forgive us for former injuries, but shall never cease to bless us for the civil and religious light we have poured upon her dark wastes.

But we are told, the delay in emancipating our slaves, necessarily occasioned by the operation of the Colonization Society is sinful; that a state of slavery cannot be justified for a single moment, under any circumstances or in any condition of society; that it is fraught with cruelty and injustice, and can never be right. Were one of our clamorous advocates for immediate, indiscriminate abolition, thrown among the Algerines, and chained to the oar, as a slave for life, would he regard it as cruel and injust, for an individual, moved to pity by his condition, to purchase him of his hard-hearted master, with the view of restoring him to liberty, so soon as his services should furnish a reasonable compensation for the purchase money advanced for his deliverance? Should an individual acting thus, be branded with harsh epithets, and regarded as a monster in the body politic? Who, at all competent to form a correct judgment, would not regard such an act as noble, as highly charitable, and praiseworthy? Just so with many slave-holders among us. From such motives, and under such circumstances do they sustain the relationship of masters towards their fellow-creatures.

And here it is proper we should notice a matter which has hitherto received too little attention in the discussion of this subject. Some of those who are the most clamorous for the immediate and indiscriminate abolition of slavery, and the most censorious and uncharitable impugners of the motives of slave-holders, are persons who have once been masters themselves, and having *sold their slaves*,—and perhaps removed to a free state,—have put the money in their pockets, or purchased with it comfortable houses or farms, suppose they have "washed their hands in innocency," so far as Slavery is concerned, and now feel privileged to lay down rules for the conduct of their fellow-citizens who have scruples about adopting this summary and profitable mode,—(profitable so far as pecuniary matters are concerned,)—of getting rid of so great and oppressive an evil. In citing such cases, we have no allusion to any particular individuals. We have reason to believe, however, such cases do exist; and we think the public attention should be called to the subject. We are fond of candor and fair dealing. But by what term shall we designate such conduct? To call it the result of ignorance will not do. Such individuals, while they are, with seeming indignation, dilating on the cruelty and injustice of those masters who, nevertheless, are treating their slaves with humanity, and doing all in their power to enlighten their minds, with a view to their speedy manumission, should not be ignorant of the inconsistency of their own course, in reference to the human beings they once held in bondage. Because they have thus rid themselves of their slaves, are they therefore freed from responsibility respecting them? Should the persons into whose hands these human beings may have fallen treat them badly, is the individual who sold them in no way responsible for the sin? Should husbands and wives, and parents and children be torn from each other, and sold into distant lands, will the person who has thus disposed of them be free from guilt? Should perpetual slavery thus be entailed on these unhappy persons, placed, in the providence of God, under the care of such an individual, shall he not give account for the act at the last great day?

In furnishing us with the names of several subscribers who wished to discontinue taking our paper, our correspondent from Illinois remarks as follows, in reference to the publication of the article under the head of "Disgraceful Scenes:"

"Shortly after I became agent for your paper I requested you to publish your sentiments to the world, so that all might have a fair opportunity of judging for themselves. But you did not see fit to even mention the thing in any way, to the best of my knowledge. I therefore took it upon me to make inquiry of those who knew you personally, and ascertained that you were a slave-holder at least in *practice;* but still I had a *hope*, that you were not in *principle*. But alas! my hopes are all cut off; while I see from your own pen such a sentiment as the following: 'Many of the best citizens of our country are holders of slaves, and hold them in strict accordance with principles of justice and humanity.' Here you come out boldly in support of the *greatest* evil with which America is cursed.

"I feel truly sorry to say that I cannot conscientiously encourage the circulation of your paper in this place any further. Yet it is much easier to prevent mischief, than it is to heal disturbances: and I do most sincerely believe, that the sentiments contained in the above mentioned article, are calculated to do great mischief. Under the influence of that belief, I wish my paper to be discontinued, and there are five others in this county of the same belief, and all wish their papers discontinued.

"Those of your subscribers who do not wish to discontinue at this time, so far as I have conversed with them on the subject, are very much grieved; and wish you to explain the matter more fully, so that there may be no mistake on the subject. And if it is so, that you are in reality a slave-holder in *principle and practice*, so soon as this can be made appear to their satisfaction they also will discontinue."

To egotism we are opposed from principle. And the bringing of our private affairs before the public view, is exceedingly disagreeable to us. Yet an excessive fastidiousness is by no means to be commended. There are cases, in which a proper regard for the cause of truth and one's own character, makes it absolutely necessary for disclosures to be made of private transactions, which should not otherwise be brought before the public view.

As we before stated, we have no desire to retain any one on our subscription list who does not desire to take our paper. But, at the same time, we do not wish any subscriber to withdraw his patronage from us on mistaken grounds. We always wish those who may feel dissatisfied about our course, to understand us fully, and then act as they may feel disposed to do.

As to our personal course in relation to the subject of Slavery, we have no desire for concealment. Regretting the necessity there appears to be for troubling the public with our domestic concerns, we submit the following

BRIEF STATEMENT OF FACTS.

About 16 years ago, we purchased a negro woman, at her own solicitation. She was obliged to be sold, and had she not have been purchased by us, would probably have been sold by the sheriff, to the highest bidder. She has lived with us from that day to the present; and is now near fifty years of age. And from her age and other circumstances, we should consider it an act of great injustice and inhumanity to turn her out into the world to shift for herself, the remainder of her life. We owned no other slave until about six years ago, when we purchased a negro man, under the following circumstances. He had a free wife, and two or three children, with whom he was living in this place; hiring his own time of his master, from year to year. For some cause, his master one morning, told him he was determined to sell him, and that he must find himself another master that day, or he would find one for him. The negro came to us, stating these facts, and entreated us to purchase him, saying he was afraid he would be sold to some person, who would tear him from his family and send him *down the river*. We told him we were in principle opposed to holding slaves, and advised him to try and find some one who would buy him, and let him remain with his wife and children. He left us in tears. In a short time, he returned with his wife and one or two of his children, stating that he could not find any one to purchase him, with whom he would like to live; and that his master was determined to sell him that day. He again expressed his fears that he should be sent *down the river*, and should see his wife and his children no more. We agreed to buy him, on the express condition, that so soon as he should compensate us for the purchase money, he should be a free man. We went with him to his master, and told him our conclusion; Paid him his price, ($525,) and took his bill of sale for the negro, binding ourself to emancipate him, as soon as we should be remunerated for the money paid for him. And on Monday of last week, a paper of which the following is a copy, was ordered to be recorded by the Fayette County Court:—

"For and in consideration of the faithful services of my negro man, *Billy*, and pursuant to an agreement entered into with [his wife] Maria Fauntleroy, dated 15th April, 1825, I, Thomas T. Skillman, of the town of Lexington, do emancipate and set free the said Billy, and from henceforth do declare him a free

man. Given under my hand and seal this 9th day of January, 1832. THOMAS T. SKILLMAN."

Our third and last purchase, was about five years ago. A negro woman came to our office, and entreated us to buy her,—saying she was obliged to be sold. We told her we did not wish to purchase. In a day or two she returned again, and renewed her entreaties to induce us to buy her, making many promises and expressing her fears that she would be sent *down the river*. We still declined. After the laspe of a few days, she came again to our office, one morning, apparently nearly out of breath, saying the *negro buyers* were after her, and unless we bought her she would be sent *down the river*. Under the impulse of feelings excited by her appearance and entreaties, we consented; and paid $300 in cash for her. She is still in our possession; and although she has not half remunerated us for the purchase, we offered her her freedom last fall, if she would consent to go to the land of her fathers, in company with a number of negroes who were then leaving this neighborhood, for Liberia. She was unwilling to accept the offer.

This is the whole amount of our advocacy of *slavery in practice*. We have never sold a slave, and never will. Of the three we have bought, one of them is now a free man; who, but for our having become his owner, might have been a slave for life, separated far from his wife and children. We still hold the two women, and think we hold them in "accordance with principles of justice and humanity." But, so far from having *a desire* to hold our fellow creatures in perpetual bondage, we are not only willing, but would rejoice in *the privilege* of giving them both up to any benevolent society or individual, who will secure to them, not only their *freedom*, but a *support* during the remainder of their lives.

Missionary Controversy.

We last week received two long communications from different quarters, on the subject of Missionary operations in the west. One of the communications is from a delegate to the late Convention held at Cincinnati, giving, at considerable length, his reasons for voting in the manner he did in that convention, with a detailed argument in support of the particular mode of conducting missions which he thinks best adapted to the interests of the church in the west. Our paper has, thus far, been kept free from controversy on this perplexing subject; and we have reason to believe, that a great majority of our subscribers have, in this respect, approved of our course. At this time we see nothing which should induce us to change it. Were we to publish the articles of our last named correspondent,—for he informs us he intends writing another number,—we should, of course, be immediately furnished with replies, by other members of the late convention who voted differently from himself, giving their reasons for voting as they did, with arguments in support of their favorite mode of missionary operations. Nor, could we, in justice, deny them a place in our columns. A protracted, and perhaps, angry controversy would thus be excited; which, in our opinion, could be productive of no good.

While it is due to our correspondents to say, that their articles are both written in a courteous temper, we hope the above reasons will satisfy them of the propriety of our declining to publish them.

After the above was in type, we received a package, containg four long numbers, also on the subject of Domestic Missions, designed for publication in the Luminary. The spirit of this communication, like that of those we have noticed above, is mild and courteous. But the same reasons that have induced us to decline the publication of them, also convince us of the propriety of pursuing the same course in reference to this.

The "Report of the Bath County Temperance Society," and an Obituary of Mrs. *Lucretia Stivers*, came to hand too late for insertion this week. They will both appear in our next.

Lottery Gambling.

A bill which has been introduced into the Georgia Legislature, during its present session, throws much light upon recent proceedings of the civil authorities of that state, in relation to their treatment of the Cherokee Indians and the Missionaries who were laboring for the improvement of this deeply injured people.

The *gold mines* that have been lately discovered in the Cherokee country, seem to have had no little influence in hastening the process of the system of injustice and usurpation, designed to drive these defenceless Indians beyond the limits of civilization. The object of the bill above alluded to, is, to lay off the *gold region* in the territory now occupied by the Cherokees, into small lots, to be disposed of by a *state lottery!*

Damage by Ice.

The breaking up of the ice in the Ohio river, near Cincinnati,—which occurred on the 7th instant,—has caused considerable damage to the boats lying at the wharves of that city. Two steam boats, the *Lady Washington* and the *New-Jersey*, were immediately stove in, and sunk. The *Chesapeake* soon after shared the same fate. A large number of flat boats, keels, &c. were also destroyed.

For the Western Luminary.

The Sow and Pigs.

Mr. Skillman:—It is not often that I furnish matter for the press; but wishing success to every beneventerprise, I have no objection to putting my hand to, and helping all that is in my power when opportunity offers. And being particularly a friend to the cause of temperance, I shall request a place in your excellent paper for the following, which I thing a striking parallel.

Not long since, while travelling on one of our western rivers, it was my lot to be thrown into a company that might have been strictly called temperate. Out of 20 passengers there were but *two* who paid any devotion whatever at the detestable shrine of the filthy god. One of these was a foreigner, not able to speak the English language. The other, though far from being a fool, had all the better principles of his nature corrupted by the poisonous productions of modern infidelity, and expressed the most inveterate malignity towards all the benevolent institutions of the day; but more particularly the Colonization and Temperance Societies. The first he objected to, because he believed that God had made the African for a slave, being the connecting link between the baboon and the human race. The latter, because he thought *Whiskey* to be "one of the good things" bestowed upon man, and that man had an unalienable right to drink as much of the poison as he pleased. He was however forced to admit, that good a thing as it was, it was the cause of an immensity of evil not attributable to any other good thing. Being at last driven from all his refuges,—his stubble arguments being all destroyed by the fire of sound reasoning,—he exclaimed with an air of dissatisfaction—"why don't you come out and oppose the practices of smoking, chewing, and snuffing tobacco, with as much violence as you do the use of ardent spirits!"—"If you had" (said W. T——,) a valuable field of corn, and a number of hogs had broken into it, and were destroying it at a great rate, and it was impossible for you to get but one of them out at a time, and this was the only means of saving your property, how would you act!"—"I would go to work immediately, and get them out as fast as possible,"—was the reply; "but I do not think that there is any parallel between the two cases." "Then" (said Capt. C——) "we will try and make the cases parallel. Suppose that among these hogs there was a mischievous *old sow*, that had broken down the fence, and opened the way for the rest; and that without her assistance in tearing down, they were incapable of doing much injury,—which of the number would you turn out first? You would not certainly commence with the pigs; for before you would get the half of them out, the *old sow* would let them all in again; for even in the brute creation the mother has affection for her offspring. And I have always observed that when the *old sow*, (Intemperance) gets possession of a man's cornfield, (his heart) it is impossible to keep out the pigs, (smoking, chewing, snuffing," &c.)

The caviller was confounded, and owned himself outdone. And more—during the two remaining days that I travelled with him, I had not once the supreme disgust of seeing him apply the glass to his mouth.

T. H. H.

REMARKS.

We thank our correspondent for his very apt and original illustration of intemperance. We should rejoice if all our subscribers felt the same abhorrence of this dreadful evil, that he does, and used the same active efforts for its suppression. We regret to say, however, that this is not the case. While the publication of articles on this subject gains us frequent commendations, and now and then an additional subscriber, some of our patrons, who have not yet shaken off their veneration for the "filthy god," mentioned by our correspondent, now and then become disaffected towards our paper for the same reason, and their names are forthwith furnished us to be craced from our subscription list. A few days ago, we received a notice for the erasure of the names of two subscribers from our list, which, we learn from the best authority, has been induced by our frequent ungentle notices of *whiskey drinking*.

The following notice of the progress of Temperance in Lebanon, Ky., is extracted from the letter of a correspondent, dated Jan. 12, 1832.

"The Temperance cause here, I think, is smartly on the advance. In July, 1830, we commenced our society with 31 members—now we number one hundred and twenty-five. We have lately commenced the plan of having monthly meetings, (fourth Monday evening of every month) and I have great confidence, that they will be the means of greatly prospering the cause. But in the midst of this, it is distressing to see, how the holding back of Christians, wounds the cause."

Legislature of Virginia.

FREE NEGROES AND SLAVES.

House of Delegates, Dec. 14.

Petitions were presented by Mr. Roane, of the citizens of the county of Hanover respecting Free Negroes—and of the Society of Friends on the same subject.

[The former of these petitions, signed by slave-owners, prays that the Legislature take measures for the removal without the limits of the State, of all free negroes and mulattoes, and such as may hereafter be voluntarily emancipated by their owners—the latter suggests that legislative measures be taken for the gradual emancipation of slaves, and their removal from the State.]

Mr. Roane observed, in presenting these petitions, that he admired the system which was adopted by the House for the economy of time, by which petitions were laid on the table, and referred to their appropriate committees. But, on a subject of such absorbing interest as this, he could not but think the reading of the petitions very important, in order that members might catch the ideas and views of the citizens of various sections of the State. He, therefore, asked that these petitions might be read; which was acceded to *nem. con.* and the first petition was read.

Mr. Goode said it was obvious that at the present moment, the reading of these petitions could not command the attention which the subject deserved. He, therefore, moved the reference of the petitions.

Mr. Witcher said that he had understood the gentleman from Hanover to state that these petitions related to the subject of free negroes. But it appeared that they related to the emancipation of slaves, a subject utterly irrelevant to that which the committee was appointed to consider. He understood that the second petition was still more objectionable than that which had been read.

Mr. Roane considered these petitions as coming within the scope of those subjects to which it was intended the committee appointed to take into consideration so much of the Governor's Message as related to the late insurrection in Southampton, should apply its deliberations. There would be as many views of the subject of the black population as there were colors in the rainbow, and they ought all to be examined. The whole subject of slaves, free negroes, and mulattoes, was submitted to the investigation of the committee, and he therefore thought these petitions were entitled to a reference.

Mr. Witcher said that he had not understood that the Governor's Message touched upon the emancipation of slaves; he believed that the action of the Legislature was to be confined to free negroes and mulattoes, and he was certain that the committee was not raised upon the subject of emancipation. If the gentleman from Mecklenburg insisted upon pushing his motion for a reference, Mr. W. should move the reading of the second memorial.—(The memorial of the Society of Friends was then read, urging upon the Legislature some plan for ultimate manumission of the slave population of Virginia.)—Mr. Witcher said that he agreed with the gentleman from Hanover, that this was a subject of the most deep and absorbing interest that could occupy the Legislature. He therefore, moved the ayes and noes on the reference.

A debate of considerable length subsequently took place, in which Messrs. Moore, Charter of P. W. Goode, (who withdrew his motion to refer, and moved to reject the second memorial,) Roane, Jones, Williams of Harrison, Brodnax, Brown, Bolling, Chandler, and Rivers, took part. Several motions were made and withdrawn; when the question was taken on *rejecting* the petition of the Society of Friends, and decided in the *negative*, by the following vote—ayes 27, noes 93.—*Enquirer*.

The Richmond Whig, remarking on the result of the question says: "It will be observed, that the petition of the Friends was referred by a great majority. This is an important step. The question of remote and gradual abolition, is under the consideration of the General Assembly. Circumstances have subdued the morbid sensitiveness which disallowed even public allusion to the topic. Public opinion can now act out its wishes. Events will demonstrate the groundlessness of apprehension from considering the question of abolition. The people of the Commonwealth will feel emboldened to express their wishes openly and unreservedly, and the practicability of ridding ourselves of an evil, which all men confess to be the sorest which ever a nation groaned under, will now be tested. We do not know that yesterday will not be celebrated by posterity, as a day entitled to be associated with the Fourth of July, by the benefits which may flow to Virginia from the step then taken."

FOREIGN NEWS.

Parliament was expected to meet on the 6th of December.

Incendiary fires continued to be numerous in England. A Liverpool paper records no less than 21, within the compass of half a column. At a place near Boston, 500 quarters of wheat was destroyed.

THE CHOLERA MORBUS.

Public attention in England continues to be much excited in regard to the Cholera. Almost every paper is more or less occupied with discussions concerning it. There has been a good many cases at Sunderland, and a number of deaths.—The following particulars (as an illustration of the nature of the disease,) are given of the sickness and death of a man named Rottenburgh, a shoe-maker by trade, aged 35.

"He had dined and supped on pork, but not to excess, neither had he taken any fermented liquor; at midnight he was attacked with vomiting and purging (the fluid ejected resembling water gruel) with cramp in almost every part of the body, more especially in the fingers and toes. The skin was cold and livid, the pulse almost imperceptible, the voice a whisper. The evacuations were very abundant. The medicines administered were laudanum, ether, and brandy. At 9 o'clock the next morning, Oct. 31, the spasms (cramp) had quite ceased, the skin continued cold, and was covered with a clammy sweat. The patient complained only of pain in the region of the heart. At 12 o'clock, on being raised up, he instantly expired."

A letter from Sunderland, dated Sept, 9th, states that "matters have been considerably exaggerated;" and adds, "that there have been thirty cases of cholera in all, of which eighteen have proved fatal. It is farther observed, that "the disease is on the decline."

On the 9th there were 4 deaths, and 7 new cases. On the 11th, 11 new cases, besides 14 of diarrhea, and two deaths. On the 12th, 4 new cases, besides 11 of diarrhea: no death, 13th, 1 new case, besides 5 of diarrhea.

A letter dated "Newcastle upon Tyne, Nov. 12th, says, "I fear the cholera has reached Newcastle. We have a death to day differing in no respect from the worst Sunderland cases."

London, Nov 5.—There appears no reason to doubt that the spasmodic cholera has made its appearance at Sunderland, having been transported thither through the medium of one or more Hamburgh ships, the crews of which broke the quarentine regulations by ranging about the shores of the river. Four or five deaths are said (but with what truth we know not) to have already taken place.

Nov. 8—The cholera panic seems to have pretty well subsided by this time. There are no new cases from Sunderland, and those which have been reported are now doubted, if not denied. The public, we think, may make their minds easy on the subject for the present, not omitting the precautions which reason suggests, while the scourge is in its progress in any quarter of Europe.

The papers contain the forms of prayer appointed to be read in all the churches during the continuance of danger from the cholera.

RIOTS IN ENGLAND.

Liverpool, Nov. 9.—The state of the country is one of great and dangerous excitement. This cannot be doubted; it has been proclaimed in characters of fire and and blood at Bristol, at Derby, and at Nottingham; and how soon we may have a repetition of such scenes is beyond the power of man to determine.

It appears from London papers of Nov. 7, that several intended meetings had been postponed or prevented. A powerful military force was assembled. Lord Melbourne considered the meetings "treasonable." The Times maintained the contrary.

SUMMARY.

Emigration to Liberia.—On the 13th instant the schooner Crawford, Capt W. H. Taylor, sailed from this port for Liberia, with twenty-one emigrants from Kentucky. The Crawford takes out a large supply of merchandise, books, medicines, &c. &c. for the use of the colony. The expedition sails under the superintendence of Dr. Chas. G. Shave, of Cincinnati, a talented and worthy young gentleman, who volunteered his services, and gratuitously gives them to the colonizing enterprise.

We have understood that there were one hundred or more applicants for passages on board the Crawford, with a view to a final settlement in Liberia, but arrangements could not be made in time to accommodate such a number. It is, however expected they will sail from this port early in the spring. Not a drop of spirits of any kind we have understood, was taken out by the Crawford, not even for the medicine chest.—*New-Orleans paper, Dec. 15.*

From Liberia.—The brig Liberia left Liberia on the 14th November. The Colony was healthy, and in a prosperous condition. The brig Criterion, which sailed from Norfolk on the 21st. August, with supplies for the Colony, and 46 emigrants, had arrived, and was discharging her cargo. Nothing important had occurred since the date of our previous advices.—*South. Rel. Telegraph.*

Mortality.—It will be seen from the report of the city Inspector, that there were 203 deaths in N. Y. last week, being a greater mortality than has occurred before in any one week for the last *five years*, with a single exception: In the summer of 1829, the number of deaths was 204; one more than during the week just closed. Of the deaths last week, 38 were by *consumption*, 16 by *small pox*, 8 by *intemperance*, and 10 by *measles*. The mortality in Boston and Philadelphia is still greater in proportion to the population, than it is with us. In Philadelphia, with a population of 167, 811 souls, the number of deaths last week was 189. In Boston, with a population of 61,392, *seventy-six*; the largest number ever known, not excepting Yellow Fever times. Almost every day brings to our knowledge the decease of influential and valuable members of society who for the most part are cut down suddenly, with but few days' warning. In our obituary list to-day is recorded the death of Henry D. Sedgwick, Esq. late a highly respectable member of the bar in this city, of Rev. Joseph Sanford, formerly the much esteemed pastor of a church in Booklyn; and of Stephen Girard, the well-known banker, of Philadelphia. If we inquire for the cause of this uncommon mortality, it is to be found in that deceitful parent of diseases, the *influenza*. Unheeded as this epidemic generally is, we have little doubt that with us it is more destructive to human life, either by its direct or proximate influence than even the Yellow Fever was; and yet the one is regarded as a thing to be laughed at, the other as an object of terror and dismay.—*Jour. of Com.*

Another Church Burnt.—On Thursday afternoon of last week, the large brick Scotch Presbyterian Church on the corner of Grand and Mercer sts. was discovered to be on fire, and before it was got under, the whole of the interior was reduced to a heap of ashes. The building cost $12,000, and was insured for 5,000. The Rev. Mr. Stark was its stated Pastor. The basement story was occupied as a school room. This is the fourth church which has been destroyed by fire in New-York, during the past year.

The steamboat Favorite has been snagged in the Mississippi. The New Orleans Bee mentions it as the fourth occurrence of the kind heard of in three days.

Dr. Cooper.—The investigation into the charges against Dr. Cooper of irreligion and misconduct in office, says the Columbia (S. C.) Telescope, of the 20th ult. was begun before the Board of Trustees, on Thursday evening last. That gentleman appeared, and declared himself ready to meet the inquiry.—The chief witness against him being absent; little more than half the board attending (18 out of 35;) and the adjournment of the Legislature obviously too near to permit a decision without an undue hurrying of the matter, it was postponed until May, when the Trustees will again assemble.

A meeting was held on Thursday evening, the 22d ult. in Philadelphia, for the purpose of petitioning the Legislature to instruct their Representatives in Congress to use their influence for procuring the passage of a law making appropriations for the voluntary removal of free blacks from the United States. The notice calling the meeting was signed by nearly three hundred persons.

In Philadelphia a gang of nearly a dozen boys and girls has been arrested, the youngest 14, the oldest not 19, who were banded together, and had stolen, the last fall and winter, much merchandise, boots and shoes, caps, clothing, &c. chiefly from shops. Old offenders purchased them. They had a room in Small-street, in a building called "John Cox's Diving Bell," for which they paid one dollar per week. A leader of the gang, called *Old Age*, betrayed them.

By a table published in the Quebec Gazette, it appears that the population of Lower Canada is 500,000.

An old gentleman near Baltimore was lately threatened with death if he did not send 800 dollars in a letter to the Baltimore post office, directed B. L. A letter was sent, and the person who called for it arrested. He has hitherto stood high for integrity and good conduct, and said he had been requested by a stranger at a tavern to ask for such a letter; but the stranger could not be found, and the man is in prison.

Eleven seamen were landed at Norfolk on the 13th inst. from the U. S. ship Guerriere, and committed to prison, charged with mutiny on board of American vessels in the Pacific.

Philadelphia, Dec. 29.—The will of the late Stephen Girard, was read last night at the Coffee House. He has left his nephews and nieces $10,000 each. For a public school, to the management of which no clergyman of any denomination is to be admitted, $2,000,000. To the state, for some special purposes, $.00,000. A few minor bequests. The bulk of his property (at present estimated at 15 millions,) as a bequest to the city for public improvement. It is supposed the bank business will be closed in little more than a year.

Corporation Proceedings.

The Mayor and Board of Councilmen met at the court house, at 3 o'clock, P. M. yesterday, present the Mayor and the whole Board.

The oath of office was administered to the Mayor by the Hon. Thomas M. Hickey.

The members of the Council were then sworn into office by the Mayor.

The Hon T. M. Hickey nominated H. I. Bodley as a candidate for Clerk of the City for the ensuing year. The board then proceeded to the election, when, upon counting the ballot, it appeared that he had nine votes, and was declared unanimously elected—no other vote being given. The oath of office was then administered to the Clerk.

The Hon. T. M. Hickey, member of the Board of Councilmen, arose, and after some prefatory remarks, presented the following resolutions, which were adopted.

Resolved, That —— —— be appointed a committee to prepare a code of Ordinances for the city of Lexington: [Messrs. Hickey, Chipley, Gratz, Megowan and Combs, were appointed the committee.]

Resolved, (for the time being,) That the existing By-laws and Ordinances of the town of Lexington, so far as the same are consistent with the act to incorporate the city of Lexington, be adopted for the government of the city.

Resolved, That the officers of the town of Lexington, now in service, be retained until the further order of the board of councilmen; and that the day watch be appointed City Marshal, *pro tem.*

On motion it was also *Resolved*, That Messrs Leavy, Todd and Hunt be a committee to prepare rules for the government of the board.

A City Seal was adopted. The City Charter was produced and ordered to be recorded.

The Board then adjourned to Thursday next.—*Lex. Obs. Jan.* 13.

DIED.—Of scarlet fever, on Thursday the 29th December, in the fourth year of her age, SARAH ELIZABETH; and on Monday last, the 9th inst. in the 2d year of her age SUSAN MARY, daughters, and only children of Col. Tho. H. Bradford of Scott county.

At Louisville, on the 10th ult. Mr. ALEXANDER BELL, formerly of this place.

In the vicinity of Russellville, on the evening of the 28th December, Mr. PATRICK SHIELDS, a citizen of Lexington, aged 44 years.

In Scott county, on the 9th inst. Mrs. MARY H. consort of Mr John S. Van de Graff, aged 24 years.

On the 7th instant, in Nashville, Tennessee, Maj. JAMES M. PIKE, formerly of Lexington.

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. $5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29-tf.

Bagging Weavers' Brushes.

20 DOZEN pair of bagging weavers' brushes of a superior quality, for sale by the subscriber. With a general assortment of brushes at his BRUSH MANUFACTORY,—which is removed seven doors above the Court House, on Main Street.

☞CASH.☜

The highest price will be given for clean combed scalded *Hog's Bristles*. JNO. LOCKWOOD.

Lex. Dec. 21, 1831. 25-6t.

CAIN.

THE citizens of Lexington are respectfully informed, that the celebrated PAINTING of *CAIN meditating the murder of his brother Abel*, (by DAVID, who was the favorite artist of the discriminating Napoleon,) will be exhibited for a short time, in Mr. POSTLETHWAITE'S *Ball Room*, (opening on Monday.)

This splendid Painting has been universally pronounced of the very first order—the magical talents of its author have been most happily displayed. He has disdained all adventitious circumstances and accessaries, and embodied the whole of his subject in the astonishing figure of *Cain, his wife and Children.*

☞Open at 9 A. M. until dark; and will be brilliantly illuminated three evenings in the week, viz: Mondays, Thursdays and Fridays.

Admittance 25 cents; Children half price. Season tickets 50 cents. December 30, 1831.—27-tf.

ECLECTIC INSTITUTE.

THE NEXT SESSION in this institution will commence on *Monday, the 2nd January*, and its founder is happy in being able to call the attention of the public to it, under a considerably extended form. Its buildings are completed, furnishing accommodations equal to those afforded by a three story building a hundred feet long. A Gymnasium is erecting. The *Apparatus* and *Library* have been much increased, and the important principle of the subdivision of of labour will be more extensively applied. Instruction in the *Dead Languages* will have the exclusive attention of one teacher, *Mathematics* of another, the *Natural Sciences* of another, *French* of another, &c. employing in all a *regular Faculty* of eight persons.

TERMS.

Boarding in the family of the Principal, together with Tuition, per session,	$30 00
Tuition "	20 00
Use of Library, Museum, Apparatus, &c.	5 00

An additional charge of $10 per session, will be made for instruction in French, which will be taught by a *French gentleman*, who has had many years expersence in the business.

Peyment of all fees will be required semiannually in advance, and no person shall be admitted into the institution, until this regulation shall have been complied with.

Lexington, Dec. 28, 1831—26-6t.

ECLECTIC INSTITUTE.

COMMON SCHOOL.

FOR the purpose of accommodating those persons who wish to obtain for their sons only the ordinary English Education, a *Common School* will be connected with this Institution, (to commence the 1st January,) in which will be taught.

Reading, Writing Arithmetic per quarter.	$6 00
English Grammer, Geography, History, &c. per quarter,	$7 50

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for pistols or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

MACHINE CARDS.

A Superior quality of Eastern *Machine Cards, Filletting, Comb Plate, &c.* kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior *Patent Balances.*
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by
STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.
November 2nd, 1831. 18-3m.

NEW GOODS.

The subscriber is now receiving and opening a large assortment of

FASHIONABLE GOODS,

Selected with care for this market from the latest arrivals at the Eastern Cities. Among the articles received are—

SUPER black, blue, brown, olive, drab and grey mixed *Cloths and Cassimeres;*
Super light and dark grey mixed *Satinets;*
Do. blue and blue mixed do;
Premium grey and gold mixed do;
Revolution mixed and Clay premium do;
Flannels, Blankets and Baizes, assorted;
Ratinets and Bombazets, do;
Extra super black, brown, green, plumb and fawn 6-4 French Merino Cloths;
Black, blue, brown, green, scarlet, plumb, crimson and other colored Circassian and English Merino Cloths;
Black, brown, green and lead colored Norwich Crapes and Lustres;
Black and blue-black Italian Lustring;
Black Gros de Swiss figured, changeable, and a great variety of other *Silks;*
Black, white and other coloured Satins;
A large assortment of Prints and Calicoes;
An extensive assortment of Domestic Cottons, Tickings, &c. &c. &c.
Jaconet, Cambric, Swiss and Book Muslins;
Wide and narrow white and black Bobbinet Lace and Bobbinet Veils;
An elegant assortment of Merino Scarfs and Shawls;
A great variety of Merino, Barege, Cashmere and other Handkerchiefs;
A great variety of Silk and Valencia Vestings;
An elegant assortment of fashionable Ribbons;
A large assortment of Gentlemen's and Boy's Sea Otter, South Sea Otter, South Sea Seal, and other Seal-skin Opera and Round Topped *CAPS;*
Men's and Boys' Cloth Opera do.
Do. do. Fur Hats;
Misses' and Children's Chincilla, Sea Otter and Fancy Caps;
Ladies' and Misses' fine Straw and Open work Dunstable Bonnets;
2,500 pairs Ladies' Men's Boy's & Children's SHOES and BOOTS of all descriptions;
A constant supply of Philadelphia Calf Skins;

A GENERAL ASSORTMENT OF

Hardware & Cutlery;

Queensware, Glassware and China.

ALSO—A VERY GENERAL ASSORTMENT OF

GROCERIES.

His stand being an eligible one, in the neighborhood of the "*Cheap Store opposite the Court-house Door,*" and contiguous to the house that has "*Merchandize bought principally at the New-York Auctions, which will enable them, as usual, to sell good bargains:*" Likewise between where they have "*Great Attractions,*" and where they have '*An endless Variety:*" Being thus situated in the centre of business, and determined not to be undersold, he believes he must receive a part of the public patronage, and "*modestly*" invites purchasers to give him a call.

JOSEPH H. HERVEY.

Lexington, Nov. 2, 1831. 18-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

POETRY.

Living Waters.

BY WILLIS G. CLARK.

"*Ho, every one that thirsteth, come ye to the waters.*"

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Toil no longer on thy way;
Here are waters running o'er;
Drink of them and thrist no more.

Pleasure's votary, thirsting still
For delights unmixed with pain,
Seeking yet some little rill
Where thou mayest refresh again,
See the fountain running o'er;
Drink its waters! thirst no more!

Mourner, in this vale of tears,
Thirsting after perfect peace,
Looking on to future years,
Dark and desolate as these:
Here's a fountain running o'er,
Drink its waters, thirst no more.

Parents watching o'er thy child,
Giving every earthly thing,
Lost in wishes vain and wild,
To this fount thy children bring,
And of waters running o'er,
Let them drink and thirst no more.

Rosy youth and hoary age,
Journeying in this world of strife;
Youth and maiden, child and sage,
Freely drink the stream of life:
Here are waters running o'er;
Drink of them, and thirst no more.

The Soul.

BY JAMES MONTGOMERY.

What is the thing of highest price
The whole creation round?
That which was lost in Paradise,—
That which in Christ was found—
The soul of man—Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God to reclaim it did not spare
His well beloved Son;
Jesus to save it deigned to bear
The sins of all in one;
The Holy Spirit seal'd the plan
And pledged the blood divine,
To ransom every soul of man;
That price was paid for mine!

And is this treasure borne below,
In earthern vessels frail!
Can none its utmost value know,
'Till flesh and spirit fail!
Then let us gather round the cross,
That knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain.

MISCELLANEOUS.

Causes of Crime.

In a note in my last report, I stated that of ninety-three children then in our House of Reformation, twenty-five could not read when they were sent there, and fifty-three had been truants from our schools. I add only a short extract from a note which I have recently received from Mr. Wells, the Superintendent and Chaplain of that institution: "I cannot call to mind one boy I have had with me over fifteen years old,—and I have had thirty such,—who had not, to more or less excess, been accustomed to drink ardent spirits; and five-sixths of these may fairly be considered to have been intemperate. Of those between twelve and fifteen years of age, I think that three fourths would have allowed themselves in the same indulgence, whenever they had an opportunity to do it; and that two-thirds of these were in the way to confirmed intemperance."

Again. The House of Refuge in Philadelphia was opened for proper subjects of the Institution in May, 1828. The whole number who have been received into it, is two hundred and eighty nine boys, and ninety-three girls. Total, three hundred and eighty-two. Of the two hundred and eighty-nine boys, I am told by the Superintendent that one hundred and eighty-two could not read, and that only thirty-one knew any thing of arithmetic. Their average age was near fifteen years. Seventy of these boys had previously been in prison. "And," adds the Superintendent in a letter I have received from him, "I do not hesitate to say, that intemperance has supplied the Institution with two thirds of the above number, either by its influence directly upon themselves, or through their parents, or those who had the care of them."

Again. Of three hundred men who have been in the Sunday School of the Auburn State Prison, eighty-five did not know the alphabet; and two hundred were able to read only in easy lessons for children, and by spelling some of the words.

Again. I am told by the indefatigable Secretary of the Prison Discipline Society, on the authority of the chaplain of the prison in Wetherstield, Connecticut, that there are a few less than two hundred convicts in that prison; and that, of these, forty-two per cent cannot write; sixteen per cent cannot read; thirty-two per cent were deprived of parental protection before they were ten years old; and twenty per cent more met with a similar deprivation before they were fifteen years old.

Again. For the answers to the following questions, I am indebted to the kindness of the very respectable chaplain of the State Prison in Charlestown. It is proper to remark, the number of convicts who were personally examined by Mr. Curtis, with reference to those inquiries, is two hundred and fifty-six.

1st. How many of the convicts in the State Prison in Charlestown did not know the alphabet at the time of their commitment? Answer, 20.

2d. How many could read only in easy lessons for children? Answer, 21.

3d. How many could not write? Answer, 64.

4th. How many were accustomed to use ardent spirits before they were 16 years old? Answer, 127.

5th. How many of the convicts do you believe were men of intemperate habits? Answer. I am satisfied that at least three-fourths of the convicts in this, and other prisons with which I have been conversant, were men of intemperate habits.

6th. Of how many were one, or both parents, intemperate? Answer, 50.

7th. How many were guilty of petty thefts before the age of 16 years? Answer, 45.

8th. How many were brought up without any regular employment? Answer, 82.

9th. How many, before the age of 21, left their parents without their consent? Answer, 68.

10th. How many, before their conviction, lived in a general violation of the Lord's day? Answer, 182.

11th. How many are foreigners? Answer, 48.

[*Tuckerman's Report.*

An Evil System and an Honest Editor.

There are certain evils, for the sufferance of which there is no excuse under the sun; and of this class we have ever deemed the system of lottery gambling, which is carried on so extensively, to the shame and detriment of the country. We never could see the difference between the turpitude of making money by lottery, and making it by deceptive dice, which the law denominates swindling. Nor does the sanction of public authority sanctify the system. We are not singular in this view of the subject; the legislatures of several states have expressed the same views; and the new *constitution* of New-York forbids the passage of any new law authorizing them.

The man who purchases lottery tickets, might as well throw fifty per cent. of his money into the fire, as a mathematical examination of the usual schemes will show—to say nothing of the pernicious moral tendency, and the frequently disastrous consequences which follow. It is a vice which we do not feel justified, by our sense of duty to society, to encourage, in any manner whatever.

The vender, who sent us, last week, a long advertisement for insertion, will understand by the above remarks, why it has not appeared. We are thankful for advertising patronage, where the advertiser, the public, and ourselves, are mutually benefitted; but our present patronage is not so small as to induce us to make our interest the apology for giving currency to a notorious public evil.

This is no new freak of ours. We have often declaimed against lotteries, and have never supported them in any manner whatever. We have refused to advertise them before we came to Ravenna; and with our present views of their evil tendency, we feel constrained rather to caution the public against them, than to fill our columns with the ridiculous puffing and sophistry of the venders, calculated only to deceive and entrap the unwary.—*Ohio Star.*

Etymology.

Some one was asking not long ago what the word Rum was derived from, and got for an answer, that it was only the first syllable of M-U-Rder transposed. This derivation is proved by facts within the knowledge of every one in this city. Within two months, *three* men have murdered their wives under the influence of this infernal spirit; a fourth is now in prison charged with the same offence; and numerous assaults tending the same way have been committed. It thus appears that there is a wonderful affinity between rum and murder.—*N. Y. Jour. of Commerce.*

From the Missionary Herald.

Ravages of the Cholera Morbus in Russia.

The following notices of the ravages of this terrible scourge of nations are taken from the official publications of the London and Scottish Missionary Societies The first is from the last Report of the Scottish Society.

During the past year Astrachan was visited with the cholera morbus, which committed terrible ravages among the inhabitants. Out of a resident population of 40,000, it is calculated that about 6,000 persons died besides one, or according to some, nearly two thousand persons from the interior of Russia, who were passing the summer at Astrachan, and fled to the towns and villages up the Volga, in the hope of escaping it. Business of every kind was at a stand. The bank suspended its operations. In the bazaar, not a whisper was to be heard, and scarcely a face to be seen. Even the tippling-houses were abandoned, and a general gloom was spread over the countenances of the few solitary individuals who were to be seen walking along the streets, According to the best accounts, when the disease was at its height, the number of funerals was one day 480, and on another 500. More than a thousand were buried about that time in a large sand-pit for want of graves, which could not be got dug so fast as was required, nor at a rate that the poor could afford to pay for them. On the roads leading to the burial grounds, which are out of the city, scarcely anything was to be seen from morning to night, but funeral processions. During the progress of the distemper, more than sixty Russian officers fell victims to it, among whom were the governor of the city, and the commander of the fleet. The cholera, early in its progress, entered the mission-house, and cut off Mr. Becker, a German, who was lodged in it, after a short but agonizing illness of six hours. It afterwards attacked Mrs. Glen, with great violence; but by the blessing of God on the means employed, she was mercifully restored. Of the fugitives who left the city, and who fell victims to it, the greater part met their fate on the Volga. Nearly 10,000, it is said, left the city in great confusion, and being ill provided with food and other necessaries, were reduced to indiscribable hardships on their passage up the river, as the Kalmucs on its banks would have no intercourse with them. It is said that one or more of the crews of these boats died of the disorder; and none being left to man them, the vessels were at last carried down the stream, with the residue of the dead on board. With such scenes before their eyes, or reported on credible authority, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet it is lamentable to state, that no sooner was the danger considered as past, than multitudes returned to their former vicious practices, "like the dog to his vomit, and as the sow that was washed to her wallowing in the mire."

The other, from the pen of Rev. R. Knill, London missionary in Petersburgh, and dated July 20, 1831, gives an animated and affecting picture of the appalling calamity, in its operation upon a single family circle.

The dealings of our heavenly Father with me for the last few weeks have been peculiarly solemn! Tears have been my meat day and night. My wife, and myself, and our children and servants have been brought very low, and two of my darling children are numbered with the dead. These trials came upon us so rapidly, that I was struck dumb! I was overwhelmed! My flesh trembled for fear of his judgments, yet my heart cleaved to him as my God, my Father, and my friend.

My mind is now regaining its tranquility, and my poor frame is daily recovering strength, and I feel that it would be a relief to write to you. I shall therefore give you a distant view of the scenes through which we have passed.

A little before brother Swan left us we received three hundred roubles from our dear friend J. D. Lewis, Esq. for the express purpose of procuring a summer residence in the country—and thither my wife and children repaired, on Tuesday 26th of May, O. S. I stopped a few days with them now and then, as circumstances permitted, and found it very invigorating after the busy scenes of a long winter.

On Wednesday, the 17th of June, there was great alarm in the city on account of the *cholera*. It was reported that the city would be shut, and a cordon placed around it. Three families near us immediately returned to town, that they might procure medical aid if needed, &c. My duty was plain, as it regarded myself. I ought to be with my flock; but it was not so plain respecting my family; for it is a serious step to take a family, in full health, into a place infected with disease. We thought and prayed much on the subject; and, on Thursday evening, I addressed a few friends from these words, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice acceptable unto God, which is your reasonable service." We then committed ourselves into his gracious hands, and determined not to be separated from each other, but to go and try to do what we could for the honor of God and the benefit of our suffering fellow-creatures.

Friday the 19th we returned to town. The disease was going on with its ravages; but nothing particular happened among our friends until Wednesday the 24th, when Mrs. Dixon, one of our earliest friends, was attacked, and was soon thought to be dying. I went to see her, and took, as I thought, my last farewell—but she is now recovered.

25. My dear little Joseph was seized with convulsions. These are alarming at all times, but were rendered peculiarly so at present. But this was not enough. God had more in reserve to exercise our faith and patience, and love and resignation. About midnight Venning's steward sent us word that he was seized with cholera, and entreated us to come to him. We ran—and after consulting for a few minutes what should be done, I hastened for a doctor, and found one who administered immediate assistance and relief. By the prompt assistance afforded to this man his life was preserved. Indeed, in almost every instance where *immediate* aid could not be procured, the patient died. I remained up all night, to watch, lest the malady might take any sudden change. This, together with the circumstances of my dear suffering child, greatly affected me. But I was not permitted to rest: for early on Friday (26th) a note came from Mrs. Chapman, the excellent mistress of our Lancasterian school, written with her own hand, saying that she was very ill. Our good friends, Mr. Gillebrand and Mrs. Merrielees, immediately went to her, and procured for her all possible assistance—but alas! it was all of no avail. This was a dreadful day in St. Petersburg. Among the hundreds of people who were attacked with cholera I never heard of one who recovered. A kind and excellent doctor came home at night and wept like a child—every one whom he had visited that day died under his hands. Dear Mrs. Chapman left a delightful testimony. She rejoiced in God her Saviour. On Saturday morning at four she expired. Dear Mrs. Gillebrand took her little orphan daughter to live with them. In the afternoon I performed the funeral service, and, together with the members of the school committee, accompanied the body to the ground expressly appointed for persons who died of cholera. Here the scene was truly awful. Numerous coffins were resting, some on carts and others on the ground, waiting till graves could be dug for them. We procured two men to dig a grave for our friend, and we saw her committed to the dust, in sure and certain hope of a joyful resurrection to eternal life. Little did I then think that her grave would soon be opened to receive one of my sweet boys—but so it came to pass.

About ten in the evening I returned from the funeral, and found my wife unwell. This was Saturday night. My next business was to go in search of a doctor, and happily met with one at home. He ordered bathing, bleeding, &c. This kept me up all night. A dear Christian friend watched with us. It was a good preparation for the pulpit, as far as it respected the subject, but it exhausted my strength. Our morning service was thinly attended. Some were sick, others were watching, and others were afraid to venture out. My text was, "Blessed is that servant whom his Lord, when he cometh, shall find watching." It was my last text; and I have often thought since, that I should never preach again.—Monday passed over pretty peacefully; but on Tuesday, the 30th, my little Joseph was seized with symptoms nearly resembling cholera, yet we fondly thought that children were exempt from the malady. The night came on, and the child grew worse. It was a night long to be remembered. It was spent in watching and prayer. The dear little fellow frequently said, "I thirst;" and I believe he never repeated it but I thought of the Redeemer and his agonies, and drew comfort from his dying love. At four the following morning, when the child appeared to be dying, I called my wife into the adjoining room, where our other two boys were sleeping, and we kneeled down together, and once more gave up ourselves and offspring to the Lord, committing in an especial manner the spirit of our Joseph into the Saviour's hands. Ah! dear fathers and mothers, who have been bereaved of your children, you will understand what were our feelings. And now, while we stood in silent waiting, to see the child expire, another wave was preparing to roll over us. A sound from another quarter pierced our hearts—"Johnny is seized." This seemed like a sword in our bones. I hastened to a dear friend, Mr. Ropes, from America, who was now staying with us, and begged him to arise and help us. Two doctors came. My wife, and servants, and friends were employed in bathing rubbing, blistering, &c. this lovely boy, while I was left to watch and weep over the other dying child. The cholera made dreadful havoc on John. He seemed death-seized, and amidst tears, and sighs, and groans, and efforts of no common kind, he sunk into the arms of death before noon. So rapidly did death execute his commission! In the evening our friends conveyed his body to the cholera-burying ground, and placed him in Mrs. Chapman's grave. "Glory be to God! Glory be to God! Glory be to God!" were the only words which my wife and myself could utter when we saw ourselves so suddenly bereaved; and I hope these will be the burden of our song through the ages of eternity.

My heart sinks at the recital, but I must go on. At this moment, when we needed every assistance, our servant man became alarmed, and requested his wages, that he might go to his family in the interior; and I was actually compelled to dismiss him at the very time when the undertaker was putting my darling John into his coffin. Thus wave after wave rolled in upon us, redoubling all our woe. But this was not all. As soon as the corpse was carried out of the house, my beloved wife, who had rallied all her strength to nurse her lovely children, immediately sunk, and was confined to her bed for several succeeding days. I felt amazed and bewildered, and threw myself on my couch, to compose my troubled mind for a few minutes, but another wave was preparing! I had scarcely laid my head on the pillow, when a person came and roused me with "Your kitchen-maid is attacked with cholera." "Is it possible said I; "Is it possible!" I really trembled. There was no time for reflection. If I thought at all about any thing beyond the present moment, it was this. "Surely God is going to make a short work of it with us; but we shall not be lost, for he is our God." We ran to the kitchen and found the woman suffering, and gave her powerful medicine. Two doctors were called in; and, I rejoice to add, she is now convalescent.

My house was now in complete confusion and distress. One child dead—another in the agonies of death—my wife confined to her bed—and one servant also sick in bed.

The next morning dear Mrs. Merrielees took our eldest, and now only child, to reside with them.

On Saturday, about mid-day, our sweet little Joseph expired; and, in the evening, our friends carried him to the grave, where he rests with his dear sister—our first-born. I was now unable to support any longer, both body and spirits were exhausted—I took to my bed also, and was much afraid of cholera, though it was checked at the commencement, and was not permitted to prey upon me. As my dear partner and myself lay bemoaning our afflicted state, and endeavoring to comfort each other with the consolations of the gospel, we looked around and rejoiced to see our pious nurse still spared to us. But, as if to complete the scene of our distress, about midnight this faithful servant was also seized. Now the house was turned into a hospital; and we were thrown into the hands of strangers.

Thus, in the course of ten days, my happy, healthy family, where shattered in pieces; and we are now attempting to repair the wreck against another storm. When that will come God only knows.

During this short sickness we have had seven doctors; as we were happy to call in the first we could meet with. Three silent Sabbaths have been our portion. This has grieved me, but we cannot resist the will of God. I believe that the best relief for a preacher with an afflicted mind is to preach; but the duty of a preacher with an afflicted body is to be quiet: for, by attempting to preach when he is unable, he may injure his usefulness through all his future days. On this plan I have acted. We are now in the country, but I hope to be able to preach next Sunday.

The scenes which I have attempted to describe seldom fall to the lot of one man. In reviewing them I tremble and rejoice. There is much in them to make me tremble, but I also behold many things to call for my loudest praises.

1. I believe that, from the beginning of our distress until now, we have not uttered a rebellious word, nor cherished one murmuring thought. We have felt, and have felt deeply; but we have been wonderfully supported, and strengthened, and comforted. The High and Holy One has not forsaken us, no, not for a moment, and we can recommend Him to all future sufferers as a very present help in time of need.

2. None of our particular friends who live near us were afflicted and they were incessant in their attentions, night and day. Had they, or their families, been sick, they could not have attended to us, and then we knew not where to look for help.

3. It was a great mercy that we could procure people to work for us in the room of our afflicted servants. If the people had taken the alarm, as we were afraid they would, then no one would have come near us, and we should have perished alive. Oh, if the Lord had continued his strokes only a few days longer, we can easily perceive how deplorable our situation would have been.

4. It was very consoling to us that two of our spiritual children—good Mrs. Mickleson, who sold her watch to buy Bibles for the Finns, and our pious nurse—were enabled to perform the last kind offices for our John and Joseph.

5. Though we know of no other family who have been afflicted like ourselves, yet we do not view it as a mark of the Almighty's displeasure. Whom the Lord loveth he chasteneth, and we bless him for his fatherly chastisement. May it make us more than ever the partakers of his holiness; "Every branch in me that beareth fruit he pruneth it."—He has pruned off two boughs from us at a stroke, but our prayer is that it may render us more fruitful. It became the Moral Governor of the world to make the captain of our salvation perfect through sufferings, and we hope and pray that our sufferings may be so sanctified as to render us fitter instruments for bringing many sons unto glory. Pray for us, dear fathers and brethren. Pray that this may be the happy result of the Lord's dealing with us. Amen.

The cholera has extended its ravages as far westward as Germany, and many probably spread over all Europe. Whether it will make its appearance in this country, cannot of course be foreseen. When the judgments of the Lord are abroad in the earth, may the inhabitants learn righteousness.

HATS! HATS!!

THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $8 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear-Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint. Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Philadelphia Fashions just received. Employers wishing to obtain A. F. Soguez's patent system of cutting, from New York, or reports of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken in to the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

A MOST VALUABLE

EAST INDIA MEDICINE,

For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jusan, Capt. Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply. J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism, and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper F. BEDWELL.

From Wm. Ruff, Esq. Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New-York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poladelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store Main-Street, Lexington, Ky.

December 14th, 1831. 24-tf.

DR. D. J. AYRES,

HAVING united with **DR. J. TODD,** *late of Fayette County,* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831 15-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.